567 A strict distinction and an absolute lack of social equality exist between the black and white Lolo. As the owner of land and cattle, every black Lolo is a potential landlord. He regards as his chattels all kuo-chuang wa-tzu [household slaves] who till the field, tend the cattle, do daily chores, and perform other services for him. Even their very person is a part of the master's possessions, and they can be sold or transferred at his whim. An interesting incident which can serve as an example happened at the time of the author's investigation at the village of Hsi-ning. A black Lolo of the En-cha branch was [525] gambling at P'ing-pien with another black Lolo. He was a heavy loser, and after having emptied all the silver he had with him, he still owed the winner a large debt. He immediately ordered his personal attendant, a household slave, to go with the other black Lolo. The slave, who had served the En-cha black Lolo for a number of years and had grown attached to him, did not want to surrender himself to a new master. So he cried bitterly and refused to obey his master's order. The En-cha black Lolo was so infuriated at this disobedience that he chased the slave to the bank of the Hsi-ning river and while there threw a big stone at him. Fortunately, it missed. There were many eyewitnesses to this incident which demonstrates the relationship between the black and white Lolo.

Household slaves can also be transferred. At the marriage of a black Lolo girl, the maids follow the bride as a part of her dowry. In the division of family property after the parents' death, the slaves and the slaves' children are evenly distributed among the heirs, the male slaves going to the male heir and the female ones to the female heir. Sometimes when the number of slaves is not divisible, they may be purchased with silver or transfered in such a way so as to maintain the principle of equal distribution of the slaves among the heirs.

564 [73] While the black Lolo has absolute authority over
567 his household slaves with the power of life or death, to give or to take away, the white Lolo "subjects" are treated quite differently. These "subjects" have been long-time residents of the village for generations. They own their individual
[421 houses, land, and other property. In Ta-liang Shan, if a
428] white Lolo "subject" should die without a male heir or a close relative, the black master could take over his land and property. Lolo tradition, however, forbids the selling of white Lolo "subjects" who consequently have a social status higher than that of the household slaves. During a clan feud, a captured white Lolo "subject" becomes the household slave of